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INFORMATION

FOR

COTTAGERS,

COLLECTED FROM THE

REPORTS OF THE SOCIETY

FOR

BETTERING THE CONDITION AND INCREASING THE COMFORTS

OF THE POOR.

AND PUBLISHED BY ORDER OF THE SOCIETY.

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CONTENTS.

page

Address to the English Cottager - - 3
I. Of the comforts of the poor - - 9
II. Twelve true old golden rules - - 14
III. Extract from Dr. Ferriar's directions as to the treatment of the dying - - 17
IV. Dr. Haygarth's rules to prevent infectious fevers - - - - 22
V. Advice to the poor in manufacturing towns 24
VI. An account of a cottage and garden near Tadcaster. - - - 28
VII. Receipt to make a stew of an ox's head 32
VIII. Process of making bread with all the bran added, so as greatly to increase the quantity - - - - 33
IX. Of rice - - - 36
X. Receipt for pease soup - - 38
XI. Receipt for cottagers beer - - 39
XII. Account of a friendly society supplying flour at prime cost - - 40
XIII. Account of a Sunday friendly society 43
XIV. Account of a friendly society, at Cork - 48
XV. Account of cottagers keeping cows in the neighbourhood of Burley on the Hill, in the county of Rutland - - 51
XVI. Account of the Mendip schools - - 55

TO THE

ENGLISH COTTAGER.

THE following pages are earnestly recommended to the attentive perusal of the English Cottager, by his real and zealous friends;—by friends who are anxious, not only to increase his domestic comfort, and to promote his temporal welfare, but to improve his moral character and religious habits; so as to make the occupations of this life the means of happiness hereafter.

They are addressed to him by a Society, which was formed in December 1796, "*for bettering the Condition and increasing the Comforts of the Poor.*" The Society is under the immediate patronage of HIS GRACIOUS MAJESTY THE KING. It is supported by the subscriptions of a number of respectable and disinterested gentlemen and ladies; and is under the direction of a committee, consisting of the Bishop of Durham, who is the President, and of fifteen Noblemen, and forty-four Gentlemen, who are the chief contributors to its funds.

The subjects, in which the poor* are most interested, are those to which the attention of the Society is directed.—Of these a very important object is, the securing to them a supply of the *necessaries of life*, at a moderate rate; and engaging the farmer to furnish his labourers with corn and other articles of food at a wholesale price; so as to prevent their being obliged to purchase every thing at the shop, and upon credit.—It is of the utmost consequence to them, particularly to cottagers who have large families, that they should be able to carry to market, with the best advantage, the money which they have earned by their labour; and this is an advantage they can never enjoy, while they purchase upon trust, and live *from hand to mouth*.

In addition to this, very great benefit would be obtained by the poor, if they could so apply their industry and economy, as to acquire the possession of a well-tilled *garden*, a *pig* or two, and sometimes of a *cow*. It would produce abundance of food for them and their families at a cheap rate; and would contribute to the health, employment, and

* I repeat here that I use the word "poor" as a general and known term, and not as the subject of any odious or invidious distinction. There is no disgrace naturally attached either to poverty or wealth; whatever there is, and I trust ever will be, to vice and idleness.

education of their children. We know, however, that when the cottagers family is increasing, it is seldom in his power to acquire such possessions. It is therefore that we recommend it as an object to the young unmarried man; and that we wish to convince him that, by saving part of his wages before marriage, he might thus make preparation for the future comfort of himself, his wife, and children; and when he had made it, and had got prudence to preserve it, he would rejoice in the good effects, of such an act of early prudence, as long as he lived.

Another desired object of the Society, is to secure to the poor a regular supply of healthful and acceptable *employment*; and particularly to provide for the wife and children some more profitable occupation at home, so as to make the support of a large family less burthensome to the father of it.

The preventing the spreading of infection, particularly of the *contagious fever*, by which so many of our fellow Christians annually perish in manufacturing towns, and the providing for the *entire recovery* of the sick poor before they return to their labour, are matters also to which much of the attention of the Society has been directed, and, as we trust, with some effect.

A fifth object has been the amendment of

the *habitations* of the cottager, and the informing and assisting him in his *domestic economy and means of life*; so as to enable him to enjoy the fruits of his industry with more advantage, for the support of himself and his wife and children.

To improve the application of *parish relief*, and thereby to give the objects of it more comfort and advantage, and to prevent the idle and vicious from wasting that food, which ought to go to the support of the industrious and well disposed, is another, and not one of the least important of the objects to which the labours of the Society are directed.

But these are mere wordly matters, and at best but imperfect services to the cottager; unless accompanied, on the part of the Society, by an anxious care to encourage the education of youth, and by an earnest endeavour to promote the virtue and piety of all ages and orders of life. By the first of these, *education*, the cottager's child may be enabled to make its way better and more successfully in life, and to ensure its welfare here, and its happiness hereafter. By *moral and religious improvement*, the cottager is enabled to perform his duty with propriety and inward satisfaction; and, at the close of a well spent life, to die the death of the

righteous, and thro the merits of our Redeemer, peacefully to rest in the joyful and certain hope of a glorious Resurrection.

If these benefits are really desirable to the poor, they will consider whether they should not endeavour, on their part and as far as they can, to contribute to the success of the Society's efforts on their behalf. The increase of domestic comfort, the preservation of health, the blessing of industrious and thriving children, and the unfailing consolations of religion for the period of sorrow, sickness, and declining years, are of too much value to be hastily rejected; and the least that can be expected from the poor is, that they should not, by narrow prejudice or careless indifference on their part, thwart the endeavours of those, who are labouring to serve and assist them.

In observing upon plans for bettering the condition of the English Cottager, it would be great injustice not to mention that these plans are set on foot, not because the cottager is *less* free or *less* happy in this than in other countries, but because the other classes of Society in England are *more* desirous of promoting his welfare and happiness, and *more* anxious for his interest. It is in England that the blessings of liberty are extended with

an equal hand to the poor and to the rich, to the cottage of the labourer, and to the mansion of the opulent. The laws are open to all; and afford the same protection to the meanest, as they do to the most elevated member of society. But some individuals will be *more industrious*, *more active*, *more frugal*, *more ingenious*, *or more fortunate* than others; and will thereby acquire a greater proportion of the possessions of this transitory world; and thus the effects of arts, manufactures, commerce, wealth, and power, will ever be perceivable in the *inequality of condition among mankind*. It is therefore to diminish, and, as far as may be, to remove any possible inconvenience of that inequality, and to promote the welfare of their fellow subjects, that the members of this Society have associated, under his MAJESTY's Patronage, for the purpose of "bettering the Condition and increasing the Comforts of the Poor."

30th July, 1800.

INFORMATION FOR COTTAGERS.

No. I.

OF THE COMFORTS OF THE POOR.

THE *comforts* of the poor lie within a small compass: they should therefore be respected. Mere animal existence is not sufficient for rational creatures. To sweeten the cup of life, to sooth pain, and to relieve labour, man must enjoy *comfort here*, and his views must be directed to *happiness hereafter*.

One great source of comfort to the *poor man* is, HIS WIFE AND CHILDREN, if he can but earn the means of maintaining them. Humble and insignificant as he may appear abroad, he is of consequence and authority at home. In *his own house* he finds those who respect him, who obey him; those, to whom he may say, go, and they go, and come, and they come. He is not insensible to the charities of father, son, and husband. The parental affection of the poor is increased by imperious necessity, and by the helpless condition of their offspring. When sick and dispirited, it is to them the greatest of comforts to be attended by those, who love and regard them;—by those, who have an interest and anxiety in their existence. In times of sickness and distress, the stoutest heart may be overcome by the forcible

separation of husband and wife, of parent and child; whose mutual attachment (even if HUMANITY could for a moment be silent on so interesting a subject) it would be POLICY to encourage, as an incentive to virtue, and a surety for conduct.

The poor man, poor as he is, loves to cherish the idea of PROPERTY. To talk of *my* house, *my* garden, *my* furniture, is always a theme of delight and pleasure. When, therefore, his whole domestic establishment is overwhelmed and destroyed by a removal into the workhouse, can we wonder that he should grieve for the loss of those things, which *by use were become precious to him?* The apartments of the workhouse may be better than his cottage; but he does not like to exist as a mere lodger, or a *permitted guest*, tho in a finer mansion than his own. The diet of the workhouse may be more wastefully abundant, than any which he possesses or even desires at home; but his cottage diet, tho poor and scanty, is *his own;* he has earned it by his labour; and it is sweeter to him than more costly food, which he is taught to consider as gratuitous and unmerited. His PAUPERS coat is warm; but it belongs to the *community*, and not to *himself*.—And are not these prejudices respectable? Are they not consonant to the energy of a free country?

The poor man is reconciled to *poverty*, by the possession of LIBERTY. However pressed by narrowness of circumstances,—however impelled by necessity to labour, yet still it is one of his comforts and pleasures, that he is *free;*—that he may go out or come in, work or play, at his own option.

He likes to be the judge of his own wants, and to provide for them after his own manner. He even chuses to have the free and unmolested determination, whether he shall boil or bake his Sunday's dinner. Under *confinement* he can enjoy no comfort; the very thought of being under *lock* and *key* is hateful to him: no man, in his opinion, deserves a *prison*, who has not committed a crime.—To be of little consequence in the community, to have no authority beyond the narrow limits of his own cottage and garden, he is reconciled to. Habit, a second nature, has made him easy under it. But he has an unconquerable aversion to arbitrary rule being exercised over all his actions. And is it in England that one would wish to extinguish these feelings?

Some part of the poor man's comfort (often, it must be acknowledged, more than his true friends would wish) is placed in SOCIAL ENJOYMENT. When, however, the labourer does not carry this indulgence to an excess prejudicial to his own happiness, or to that of his family, who will not say, "much good may it do him."—If, after his week's labour, he should love to relax a little in that place which affords "an hour's importance to the poor "man's heart," the gratification cannot be very blameable, while it does not pass the bounds of discretion. The evening chat at a neighbour's door, the Sunday's church-yard politics, the holiday festivities, the rustic games, and athletic exercises, are as welcome to the cottager, and afford as much relief after care and labour, as the more costly and fashion-

able amusements of the rich. To get drunk, to squander at an alehouse what ought to maintain his family, is worse than wrong or imprudent:—IT IS UNJUST AND WICKED. In this world, it causes the ruin of those who depend upon him, and who look up to him for subsistence;—of that wife, and of those children, to whom he should be attached by every tender tie:—and, as to the next world, we read in holy Scripture (and "GOD is not a man, "that he should lie") THE DRUNKARD SHALL NOT INHERIT THE KINGDOM OF GOD.—If, however, you wish the cottager to be more domestic, and thereby to become more happy, aid and encourage him in the comfort and cleanliness of his little mansion;—give him pleasurable occupation at home, in the care of his pigs and cow, and in the cultivation of his garden;—assist him in the education of his children, and in the habits and resources of life. When more interesting objects present themselves at home, the alehouse will soon be *forgotten* and *neglected*. Many in all ranks of life take refuge in a public house, for want of satisfactory occupation at home.

Lastly, the great and essential comfort of the poor, and particularly in old age and in sickness, is RELIGION. In labour and fatigue, in sorrow and anxiety, it is *most consoling to the afflicted mind* to look up with habitual hope and gratitude to THAT BEING, whose tender mercy is over all his works. It is by confidence in his wisdom and goodness, and by the hope of unfailing happiness hereafter,—by these consolations delivered to us

in his revealed will,—and by these only,—that the rugged path of life can be smoothed, the crooked ways of man be made straight, and the rough places plain. It is, therefore, of infinite consequence that the poor should have the full benefit of RELIGION; that they should be taught, in the sanctuary of GOD, the use of those gradations of rank and wealth, which in infinite wisdom he has thought fit to establish in this transitory life, as stimulants to the industry and energy of man;—and that he should be instructed to look forward to that blessed state, where "they "shall hunger no more, neither thirst any more; "neither shall the sun light on them, nor any heat. "For the Lamb which is in the midst of the throne "shall feed them, and shall lead them unto living "fountains of water: and GOD SHALL WIPE "AWAY ALL TEARS FROM THEIR EYES."—To the aged this *comfort* is of peculiar importance. At a time, when the power of labour and activity is enfeebled, and the gratification of the senses diminished and exhausted, it is, indeed, true charity to give the poor the advantage and comfort of religious meditation; and to open their eyes, and raise their hopes, to those scenes of bliss, which become brighter, and more enchanting, as we approach the confines of the grave.

No. II.

TWELVE TRUE OLD GOLDEN RULES,

for those who like to fare better than they now do, and at the same time to thrive and grow rich.

1. THE *ready penny* always fetches the best bargain. He who buys upon trust, must not complain if he is cheated. The shopkeeper suspects the customer *who buys on trust*, and thinks that he means to cheat, and never to pay; and therefore he takes good care to be beforehand, and charges high accordingly.

2. The best pennyworth is to be had where most sit together, in the open market; and bargains are often cheaper in the latter end of the day. When honest men have done their work, it is better for them to go to market, than to the alehouse.

3. When times are hard, why should we make them harder still? Is it not enough to be taxed once by government, without being taxed twice by folly, thrice by drunkenness, four times by laziness, and so on?—A good man, even in hard times, will do twice as well, as a bad man will in the best of times. Let us all then rise up *against ourselves*, who thus *tax and injure ourselves:* and we shall soon find that the times will mend. *Let us do good to ourselves at home*, and we shall become happy in our own habitations; and learn that it is a true saying, that "GOD helps those who help themselves."

4. TIME IS OUR ESTATE; it is our most valuable property. If we lose it, or waste it, we can never—*never* purchase it back again. We ought, therefore, not to have an idle hour, or throw away an idle penny. While we employ our time and our property (however small that property may be) to the best advantage, we shall find that *a fortune may be made in any situation of life;* and that the poor man, who once wanted assistance himself, may become able to assist and relieve others.

5. INDUSTRY will make a man a purse, and FRUGALITY will find him strings for it. Neither the purse nor the strings will cost him any thing. He who has it, should only draw the strings as frugality directs; and he will be sure always to find a useful penny at the bottom of it. *The servants of industry* are known by their livery; it is always *whole* and *wholesome*. Idleness travels very leisurely, and poverty soon overtakes her. Look at the *ragged slaves of idleness*, and judge which is the best master to serve;—Industry, or Idleness.

6. MARRIAGE IS HONOURABLE: and the married state, when entered into with prudence, and continued in with discretion, is of all conditions of life the *most happy;* but to bring a wife home, before we have made provision by our industry and prudence, for her and our children, or to choose a wife, who has not, by attention and economy on her part, proved herself fit to manage a family, is *extremely imprudent and improvident*. Let, therefore, the young prepare themselves for the married state, by treasuring up *all the surplus of their youthful*

earnings, and they will marry with confidence, and live together in comfort.

7. Of all *idolatry*, that ever debased any savage and ignorant nation, the worship of the *gin bottle* is the most disgraceful. The worshipper of the gin bottle becomes unfit for any thing; he soon rots his liver, and ruins himself and family.

8. He who does not make his family comfortable, will himself never be happy at home; and he who is not happy at home, will never be happy any where.—Charity begins at home: the husband and wife, who can hardly keep themselves and their children, should not keep a dog to rob the children of part of their food.

9. She who roasts or broils her meat, wastes a great part of it in the *fire*. She who boils it, loses a third of it in the *water*. But when the good wife stews her meat gently, thickening the liquor with a little meal, ground rice, or pease and vegetables, and making it savoury with fried onions, herbs, and seasoning, she gets the good of the whole, her husband and she fare much better, their children thrive and grow hearty and stout, and their money goes twice as far.

10. When you stew or boil your meat, if you leave the vessel uncovered, some of the best part goes off and is wasted in steam; and when you make the fire in a wide chimney, with a large open throat, there is at least twice as much of the heat goes up the chimney, as ever comes into the room to warm the family.

11. Sinning is a very expensive occupation.—

Ask those who have practised it; they can tell you what it has cost them. The man who attempts to make you laugh at THE FEAR OF GOD is your worst enemy. In so doing, he endeavours to teach you to be also your own *bitter and irreconcilable enemy for ever*, both in this world, and in the next.

12. Sin is the greatest of all evils; the salvation of the soul our best good; and THE GRACE OF GOD our richest treasure. Let the poor man find his way to the cheapest market on Saturday, to a place of divine worship on Sunday, and, like an honest man, go to his work on Monday. Following these plain directions, he may be *twice happy*: HAPPY HERE, AND HAPPY HEREAFTER TO ALL ETERNITY.

No. III.

EXTRACT FROM DR. FERRIAR'S DIRECTIONS AS TO THE TREATMENT OF THE DYING.

The parting hour of the cottager is so frequently committed to the sole care and conduct of his uninstructed neighbours and friends, that I have inserted an extract from directions, as to the TREATMENT OF THE DYING; *hoping that the lessons of sound sense and medical knowledge, which it contains, may find their way into the cottage, and assist the child, the wife, and the neighbour, in their last offices to their dying friend.—The dispersion of the*

mere animal terrors of death, and the consideration that the close of an useful and religious life is the welcome repose of a wearied soul, resting in the joyful hope of awaking to glory and happiness, may tend to relieve the anxiety of weak spirits, and to remove those doubts which will sometimes molest even firmer minds. While we consider the pleasure with which we close an active and well spent day in sleep, and proceed from it to contemplate the serene composure with which a good christian may receive his dismission from mortal care, the mind is both strengthened and improved. But these consolations are peculiar to the virtuous. They carry no relief to the vicious. The real and insupportable pangs of a guilty conscience, at the hour of death, must effectually prevent the slaves of sin from deceiving themselves, even with a momentary hope, that their last hours shall be calm and undisturbed, and that they shall sink into peaceful and desired repose;—when the soul must be harassed by a thousand anxious thoughts,—must be aggravated by the memory of the past, by the consideration of the present, and by the dread of the future; and see nothing but horror and fearful indignation before it.

OF THE TREATMENT OF THE DYING.

In fevers, when the brain suffers by suppuration, the interval between oppression and death is hardly discernible. In the inflammation of the lungs, the patient is generally collected previous to death. Indeed, in most cases in which the patient is destroyed

by the rapidity of the circulation, there is a sort of lucid interval, immediately before dissolution; because the action of the vessels is at length retarded, by the debility of the dying state. This may be perceived by the looks and gestures, even when the patient is incapable of speaking. In those who die of chronic diseases, the gradation is more slow and distinct. Consumptive patients are sometimes in a dying state, during several days; they appear at such times to suffer little; but they languish for complete dissolution; and I have known them express great uneasiness, when they have been recalled from the commencement of insensibility, by the cries of their friends, or the efforts of the attendants to produce pain.

In observing persons in this situation, I have always been impressed with an idea, that the approach of actual death, produces a sensation similar to that of falling asleep. The disturbance of respiration is the only apparent source of uneasiness to the dying, and sensibility seems to be impaired, in exact proportion to the decrease of that function. Besides, both the impressions of present objects, and those recalled by memory, are influenced by the extreme debility of the patient, whose wish is for absolute rest.

The action of the arterial system is gradually destroyed, and not always in the same direction. This difference depends on the nature of the destroying cause: when this is general debility, however produced, the pulse ceases first in the extremities, which become entirely cold: and the

larger vessels die successively, till the action of the heart is itself extinguished. In the nurses' phrase, the patient *dies upward*. But when the cause of death is a more partial affection, in apoplexy for example, the pulse continues in the wrists and feet, and those parts even feel to the hand uncommonly warm, just before death.

One of the surest indications of the nearness of death, is the alternate tossing of the arms, from the breast backwards. This, perhaps, is an effort to assist the muscles, which dilate the chest.

The length of the interval between insensibility and the absolute cessation of existence, which occurs in so many cases, has given rise to a multitude of superstitious notions, and mischievous practices among the vulgar. The effects of these impressions still remain. It is a prevalent opinion among nurses and servants, that a patient, whose death is lingering, cannot quit life while he remains on a common bed; and that it is necessary to drag the bed away, and to place him on the mattrass. This piece of cruelty is often practised, when the attendants are left to themselves.

Another improper practice, is the precipitation with which the attendants lay out the body, immediately after death appears to have taken place. I have known them strip the body, in very cold, stormy weather, and wrap it in cold linen, throwing a single sheet over it, and opening the doors and windows of the apartment, in little more than half an hour after a patient had died suddenly. It is too certain, that the helpless patient often feels these

cruelties, after he has become unable to express his sensations distinctly. The testimony of persons who have recovered from apparent death, leaves no doubt on this head.

When the tossing of the arms, which I have described, the rattling noise in respiration, and difficulty of swallowing have come on, all unnecessary noise and bustle about the dying person should be prohibited. The bed-curtains should be drawn nearly close; and unless the patient should place himself in a posture evidently uneasy, he should be left undisturbed. Exclamations of grief, and the crowding of the family round the bed, only serve to harass him.

The common practice of plying him with liquors of different kinds, and of forcing them into his mouth when he cannot swallow, should be totally abstained from.

When he no longer breathes, one person only should remain in the room, who should take care that no alteration be made in the state of the bed. Every thing should be conducted, as if he were in a transitory sleep. If the weather be hot, the windows of the room may be opened, and the bed-curtains undrawn, in the course of two or three hours. In winter it will be sufficient to withdraw the curtains within that time.

There can be no just reason for the haste, with which it is usual to lay out the body. Several hours may be properly suffered to elapse, before this is done; for the joints do not commonly become rigid for a considerable time. At the end of that period,

the body will be completely cold, and all remains of sensibility will have been extinguished.

It is far from my intention to excite by these remarks, apprehensions respecting premature interment. Happily the usage of keeping the body unburied during several days, is so firmly established in this country, that it is unnecessary to speculate on the possibility of such a circumstance. The slightest appearance of putrefaction affords sufficient security against any revisiting of life; and marks of this nature are almost always visible before the date of interment observed here.

No. IV.

DR. HAYGARTH'S RULES TO PREVENT INFECTIOUS FEVERS.

It may be proper previously to observe, that the poison of a contagious fever, in a small, close and dirty room, infects a very great proportion of mankind; not less than 26 out of 27, or a still higher proportion; but in a large, airy, clean apartment, even putrid fevers are seldom or never infectious. When this poisonous vapour is much diluted with fresh air, it is not noxious.—From a large collection, and an attentive consideration, of facts relative to this distemper, have been formed the following Rules.

1. As safety from danger entirely depends on cleanliness and fresh air, the room door of a patient

ill of an infectious fever, especially in the habitations of the poor, should never be shut; a window in it, during the day, ought to be frequently opened. Such regulations would be highly useful, both to the patient and nurses; but they are particularly important, previous to the arrival of any visitor.

2. The bed curtains should never be close drawn round the patient; but only on the side next the light, so as to shade the face.

3. Dirty clothes, utensils, &c. should be frequently changed, immediately immersed in cold water, and washed clean when taken out of it.

4. All discharges from the patient should be instantly removed. The floor near the patient's bed should be rubbed clean every day with a wet mop, or cloth.

5. The air in a sick room has, at the same time, a more infectious quality in some parts of it than in others. Visitors and attendants should avoid the current of the patient's breath,—the air which ascends from his body, especially if the bed curtains be closed,—and the vapour arising from all evacuations. When medical or other duties require a visitor to be placed in these situations of danger, infection may be frequently prevented by a temporary suspension of respiration.

6. Visitors should not go into an infectious chamber with an empty stomach; and in doubtful circumstances, on coming out, they should blow from the nose, and spit from the mouth, any infectious poison which may have been drawn in by the breath, and may adhere to those passages.

23*d Jan.* 1800.

No. V.

ADVICE TO THE POOR IN MANUFACTURING TOWNS. BY DR. FERRIAR.

AVOID living in damp cellars: they destroy your constitutions, and shorten your lives. No temptation of low rents can counterbalance their ill effects. You are apt to crowd into the cellars of new buildings, supposing them to be clean. This is a fatal mistake. A new house is always damp for two years, and the cellars, which you inhabit under them, are generally as moist as the bottom of a well. In such places, you are liable to bad fevers, which often throw the patient into a decline, and you are apt to get rheumatic complaints, that continue for a long time, and disable you from working.

If you cannot help taking a cellar, be attentive to have all the windows put in good repair before you venture into it; and, if possible, get it whitewashed. If you attempt to live in a cellar with broken windows, colds and fevers will be the certain consequences.

In many manufacturing towns you sleep in back rooms, behind the front cellar; rooms, which are dark, and have no proper circulation of air. It would be much more healthy to sleep in the front part: at least, when you have large families, which is often the case, you ought to divide them, and not crowd the whole together in the back cellar.

Keep your persons and houses as clean as your

employments will permit: and do not regret the loss of an hour's wages, when your time is occupied in attending to cleanliness. It is better to give up a little time occasionally in order to keep your houses neat, than to see your whole family lying sick, in consequence of working constantly, without cleaning. It would be of great service, if you could contrive to air your beds and bed-clothes out of doors once or twice a week.

Always wash your children from head to foot with cold water, before you send them to work in the morning. Take care to keep them dry in their feet, and never allow them to go to work, without giving them their breakfast, tho you should have nothing for them but a crust of bread, and a little water. Children who get wet feet, when they go out early fasting, seldom escape fevers or severe colds.

If you know that any of your neighbours are in a starving condition, apply to some opulent persons in the neighbourhood; get them recommended to the overseer; or, if they are sick, to the infirmary. Want of necessary food produces bad fevers; and many of you may suffer from neglecting poor distressed persons, whom timely relief would have preserved from the disease.

Therefore when you know, or have reason to believe, that any of your neighbours are afflicted with fevers, and that they have not taken care to procure the assistance afforded by the infirmary, you ought, both from a regard to them, and to yourselves, to give immediate information.

You ought to be very cautious in purchasing old clothes, or second-hand furniture; as they may be brought from houses infected with fever; and you may introduce the infection with them into your own dwellings. Every article of this kind ought to be stoved, or ventilated, before it is admitted into your houses.

Your sick neighbours, when the fever gets into their houses, may often require assistance from you. It would be cruel to refuse them; yet it is hard that you should be obliged to expose your health, and that of your family. You ought never to visit them from idle curiosity. But when they require your help in making their beds, washing, or turning the sick, you may preserve yourselves from being infected, by tying a handkerchief across your face, just below the eyes; to prevent the exhalations, from the bodies of the sick, from entering your mouth and nostrils. As soon as you return to your own house, wash your hands and face in cold water; and avoid touching any of your family, for half, or three quarters of an hour.

Your health will always be materially injured by the following circumstances;—living in small back buildings, adjoining to the open vaults of privies; —or in cellars, where the streets are not properly soughed, or drained;—or in narrow bye streets, where sheep are slaughtered, and where the blood and garbage are allowed to stagnate and corrupt; —and perhaps, more than all, by living crowded together, in dirty lodging houses, where you cannot have the common comfort of light and air.

It should be unnecessary to remind you, that much sickness is occasioned among you, by passing your evenings at alehouses, or in strolling about the streets, or in the fields adjoining to the town. Perhaps those who are most apt to expose themselves in this manner, would pay little attention to dissuasive arguments of any kind. However, those who feel an interest in your welfare, cannot omit making the remark.

There is another subject of great importance to you, on which you seem to want information. A great number of children die of the natural small-pox, almost every year. This mortality must be imputed in a great degree to your own negligence; for the faculty at the infirmary offer to inoculate your children, and give public notice of the proper time for making your application, twice a year. The next period for inoculation will be in March; the succeeding period in September. The chance of recovery, from the small-pox received by inoculation, is so much greater than the chance of recovery from the natural kind, that you ought to consider yourselves as performing a duty to your children, and to the public, in bringing those who have not yet had the small-pox, to be inoculated at the infirmary.

You ought to be informed, that there is scarcely any thing more injurious to the health of children, than allowing them to work *at night* in the cotton mills. It may not always be in your power to prevent their being employed in this manner; but you should be made acquainted with the danger to which

you expose them. There is no hazard incurred by their working during the day, in *clean*, well-managed cotton-mills.

It is also proper to inform you, that you may be infected with fevers, by working in the same place with persons who have just recovered from fevers: or by people who come from infected houses, where they are at no pains to keep themselves clean. It is a fact well known to this Board, that infectious fevers have been conveyed from Manchester to neighbouring towns, and cotton mills, by persons going from infected houses. You had better collect something among yourselves, to support such persons for a fortnight after their recovery, than expose yourselves to the risk of catching a fever, by their returning too early to work.

People who are discharged from the fever ward, bring no infection out with them; their clothes being aired and cleaned, during their stay in the house of recovery.

No. VI.

AN ACCOUNT OF A COTTAGE AND GARDEN NEAR TADCASTER.

General Account of the Cottage, &c.

Two miles from Tadcaster, on the left-hand side of the road to York, stands a beautiful little cottage, with a garden, that has long attracted the eye of the traveller. The slip of land is exactly a rood, inclosed by a cut

quick hedge; and containing the cottage, fifteen apple-trees, one green gage, and three winesour plum-trees, two apricot trees, several gooseberry and currant bushes, abundance of common vegetables, and three hives of bees; being all the apparent wealth of the possessor. The singular neatness and good order that marked every part of this little domain, and some circumstances respecting the owner, which had been mentioned to me by Dr. Burgh of York, made me anxious to obtain the history of the cottager and his family. In the end of May, 1797, I called there in my way from York; but found the house and the gate of the garden locked. In the road to Tadcaster, however, I met his wife, laden with a basket of provisions from the market; and engaged her to find her husband, who was at work about a mile off, and to send him to me at the inn at Tadcaster. When he arrived he very willingly gave me his history, as follows—

His history till the inclosure.

His name is Britton Abbot: his age sixty-seven, and his wife's nearly the same. At nine years old he had gone to work with a farmer; and being a steady careful lad, and a good labourer, particularly in what is called *task-work*, he had managed so well, that before he was 22 years of age, he had accumulated near £. 40. He then married and took a little farm at £. 30. a year; but before the end of the second year he found it prudent or rather necessary to quit it; having already exhausted, in his attempt to thrive upon it, almost all the little pro-

perty that he had heaped together. He then fixed in a cottage at Poppleton; where with two acres of land, and his common right, he kept two cows. Here he had resided very comfortably, as a labourer, for nine years, and had six children living, and his wife preparing to lie in of a seventh, when an inclosure of Poppleton took place; and the arrangements made in consequence of it, obliged him to seek for a new habitation, and other means of subsistence for his family.

He builds his cottage and plants his garden.

He applied to Squire Fairfax, and told him that, if he would let him have a little bit of ground by the road-side, "he would shew him the *fashions* on it." After inquiry into his character, he obtained of Mr. Fairfax, the ground he now occupies; and with a little assistance from the neighbours, in the carriage of his materials, he built his present house; and planted the garden, and the hedge round it, which is a single row of quick, thirty-five years old, and without a flaw or defect. He says he cut it down six times successively when it was young. Mr. Fairfax was so much pleased with the progress of his work, and the extreme neatness of his place, that he told him he should be rent free. His answer deserves to be remembered: "Now, Sir, you have a pleasure in seeing my cot-"tage and garden neat: and why should not other "squires have the same pleasure, in seeing the "cottages and gardens as nice about them? The "poor would then be happy; and would love "them, and the place where they lived: but now

"every little nook of land is to be let to the great "farmers; and nothing left for the poor, but to "go to the parish."

He has had seven children; six of whom attained to man's estate; and five are now living, and thriving in the world. His son has a little farm near Hemsley Moor: one of his daughters is the wife of a joiner at York; another, of the occupier of a little farm at Kelfield; a third of a labouring man, who has a little land of his own, near Duffield; the fourth is the wife of a labourer, who has built a cottage for himself at Tadcaster, and wants nothing (as the father observed) but a bit of ground for a garden. Britton Abbot says he now earns 12*s*. and sometimes 15*s*. and 18*s*. a week, by hoeing turnips by the piece; setting quick, and other task-work: "but to be sure, (he added) *I have a grand* "*character in all this country.*" He gets from his garden, annually, about 40 bushels of potatoes, besides other vegetables; and his fruit, in a good year, is worth from £3. to £4. a year. His wife occasionally goes out to work; she also spins at home, and takes care of his house and his garden. He says they have lived very happy together for forty-five years.—To the account that I have given, it may be needless to add, that neither he, nor any part of his family, has ever had occasion to apply for parochial relief.

Account of his family, earnings, &c.

No. VII.

RECEIPT TO MAKE A STEW OF AN OX'S HEAD.

WASH the ox's head *very clean and well*, and then put it into thirteen gallons of water; add a peck and a half of pared potatoes, a quartern of turnips, half a quartern of onions, a few carrots, a handful of potherbs, and thicken it with two quarts of oatmeal, adding pepper and salt to your taste. Set it to stew with a very gentle fire, early in the afternoon, keeping the cover close, and allowing little or no steam to pass. The fire may be renewed and mended at night, and a small fire made at seven in the morning, as much water being added as will make up the waste by boiling; and the whole being gently stewed till noon, when it will be fit for use.—There will be fifty-two quarts of stew; each quart containing (by a previous division of the meat and fat) a piece of meat, a piece of fat, and a quart of savoury and nourishing stew; and each quart not costing so much as a penny. The cost of a quart, where coals were cheap, and the articles are purchased to advantage, has in some instances not exceeded a halfpenny; so that if any poor widow, in a village, was to dress for sale an ox's head six days in the week, and could get custom at two-pence for each piece of meat and fat and quart of stew, she might easily earn a guinea a week for the support of herself and her children, besides always having a good mess to fill their bellies, and make them hearty.

Suppose the expense to be as follows; being above the usual prices.	£.	s.	d.
Ox's head - -	0	2	0
Peck and a half of potatoes -	0	1	0
Onions, turnips, &c. - -	0	0	6
Fuel - - -	0	0	6
	0	4	0
Sale of forty-eight quarts of stew daily, at two-pence a quart, leaving four quarts for her family -	0	8	0
Profit per day -	0	4	0
Reckon six days a week	0	6	0
Profit per week -	1	4	0

No. VIII.

PROCESS OF MAKING BREAD WITH ALL THE BRAN ADDED, SO AS GREATLY TO INCREASE THE QUANTITY.

TAKE seven pounds seven ounces of bran and pollard, and fourteen quarts of water, and boil the whole very gently over a slow fire. When the mixture begins to swell and thicken, let it be frequently stirred to prevent its boiling over, or burning either at the bottom or sides of the pot. With two hours boiling it will acquire the consistence of a very thin custard pudding. Then put it into a clean cloth, and twist it until the liquor is

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squeezed out; with a quart of which, mix three pints of yeast, and set the sponge for twenty-eight pounds of flour. The bran and pollard, which, when the liquor has been squeezed out, is of above four times its original weight before it was boiled, is then to be set near the fire, in order that it may be kept warm. In about two hours the sponge will have sufficiently risen; upon which the bran and pollard (then lukewarm, but *not hot*, and into which is to be sprinkled half a pound of salt) should be mixed with the flour, and *the whole kneaded up very well together*, with a quart of the bran liquor, and it should be then baked for two hours and a quarter in a common oven. The produce weighed, when cold, will be half as much again as the same quantity of flour would produce in the common way, and without the addition of the bran.

If the bran water only is used, and the bran itself (which by the boiling increases exceedingly in weight) is not added to the dough, the increase of bread will still be considerable; but not of more than a third of the increase that is obtained when all the bran is entirely used.

Most of the objections to the use of the bran in the bread, appear to be founded on a presumption, that no mode of preparation will make any difference in the degree of nutriment to be derived from food. Tho the subject is as yet but little understood, yet we have gone far enough to ascertain the fact, that in most kinds of grain, some increase of the ordinary nutritive power *may* be produced by culinary process. The very making of bread affords

an example of this increase. In rice it is very great; and in barley meal, particularly when used in soup, its increased power of nutriment may be extended to a surprising degree. It is now well known that rice, when increased by water to a solid substance of five times its original weight, or by the addition of milk to eight times what it originally weighed, is converted from a hard indigestible grain, into wholesome and nourishing food.

It appears by chemical experiments, and particularly by those made by a very able man, the late Dr. Addington, the Speaker's father, and mentioned in the House of Commons near two months ago, that wheat contains "an essential oil of a most "beneficial quality; and that *almost the entire of* "*the oil is confined to the bran.*" These words are copied from the account given in the public papers, with a view of suggesting to the reader's mind, whether (if we *can* be persuaded that the result of these chemical experiments is just, and that there really is A VERY NUTRITIOUS ESSENTIAL OIL IN THE BRAN of wheat) that circumstance alone will not at once explain the cause of the increase, and demonstrate the value of the discovery.

The use and application of Mr. Haggitt's first process, is now considerably extended by the addition of the whole of the boiled bran to the dough. This has been adopted, for three months, in some families, in the making of their bread for common use; and the bread, so made, is perfectly good and sweet, and (as far as one may at present judge) quite as *wholesome* and *nourishing*, as any other

bread. It is also baked in a public oven at Royston, for the use of the poor, who purchase it, very thankfully, at two-thirds the price of the common baker's bread.

The fact seems to be, that *the boiling of the bran softens it, and divests it of its dry, husky quality;* thus preparing the nutritive part, THE ESSENTIAL OIL, for food. The increase in the quantity of bread, by the addition of bran to 56lb. of flour, is from 34lb. to 36lb. of bread beyond what is produced in the common mode. In one instance, the 56lbs of flour with 14lb. 14oz. of bran produced 106lb. and a half of bread, weighed the next day when cold; being above half as much again as what is commonly made, and about twice the quantity that is produced from a bushel of wheat, when merely the fine white flour is used.

No. IX.

OF RICE.

RICE is the chief food of half the world. It is peculiarly calculated to diminish the evils of a scanty harvest; an inconvenience which must occasionally affect all countries, particularly those which are opulent and populous: it is the most fitted, of all food, to be of use in relieving the general distress in a bad season; because it comes from a part of the world where provisions are cheap and abundant. It is light, and easy of carriage, it keeps well for a long time, and it contains a great deal of whole-

some food within a very small compass. In fact, one gallon of rice contains as much food and useful nourishment as six gallons of that very excellent food, the grain of wheat, as will be explained in the sequel.

A very childish prejudice has existed with respect to rice; viz. that it is prejudicial to the sight, and that the eyes are sometimes affected by the use of it. No physical reason has been given for this opinion, nor any authority derived from experience; on the contrary, the opinion of the ablest men may be quoted in favour of its being a very healthy food; and the experience of all Asia, and of great part of Europe, Africa, and America, may be adduced, with sufficient authority and weight to have answered the objection, if it had been supported by any thing more than a mere, naked, and bare assertion.

The following receipt for dressing "Savoury "Rice" is recommended to the rich as well as the poor, as a wholesome and pleasant dish. It costs when dressed about three farthings a pound.

Receipt to dress Savoury Rice.

Put a pound of rice into three quarts of boiling water; skim the water, and then add an ounce of hog's fat, cut into small thin strips, and let it continue boiling twenty minutes; then add a little allspice and salt, and set the pot (keeping it covered at top) by the side of the fire, so as barely to simmer for an hour and a quarter; when it will be fit for use. It will produce about eight pounds of dressed rice.

In an earthen pan, covered up, it will keep well for two or three days. If it has been set by, and is to be again prepared for eating, it should be gradually warmed and stirred.

If a little morsel of strong Cheshire cheese be grated into the savoury rice, it will greatly improve its flavor.

Receipt to make Rice Pudding.

Put half a pound of rice in three quarts of skim milk, and add two ounces of treacle, or a little seasoning, and bake it. It makes nearly four pounds of pudding, and costs about five farthings a pound.

N. B. If the East India rice is used, it should be previously soaked for a few hours in water, or in milk and water.

No. X.

RECEIPT FOR PEASE SOUP.

TAKE two gallons and a half of water, a quart of split peas previously soaked in cold water for twenty-four hours; two pounds of potatoes, that have been well boiled the day before, skinned and mashed; herbs, salt, pepper, and two onions; and boil them *very gently* together for five hours, covering it very closely up; then set it by to cool. If it is properly made there will be no sediment; but the whole will be blended and mixed together, when it is warmed for use.

This soup has been made twice a week by two poor women, in two villages in Buckinghamshire.

They sold it to their neighbours at three-pence a quart, and made one week with another from three to four shillings a week by it. In country villages this may be worth the consideration of some widows, who have a four gallon pot, and money or credit to purchase a bushel of good boiling pease. If they boil a bit of fat meat in it, they will dress their meat, and improve the soup.

No. XI

RECEIPT FOR COTTAGER'S BEER.

TAKE two gallons of water, one pound of treacle, and a quarter (or half) of an ounce of ginger; and boil the whole together for a quarter of an hour. Then cool it, and work it with yeast, in the same manner as other beer.—This beer is an wholesome and pleasant beverage: it costs nearly three farthings a quart. I have drank of it, what was two months old, and was sound, good, and palatable. It was made by Mr. Conyers; who has favoured the Society with the receipt.

It would certainly contribute to improve the habits of the poor, if they possessed more of the means and necessaries of life *within themselves*; without perpetually recurring to the chandler's and baker's shop, and to the alehouse, for every article they want; and purchasing them at an advanced price. Domestic possessions and preparatory stores of life contribute to attach the cottager to his cottage, and to render him more domestic and more useful in society.

No. XII.

ACCOUNT OF A FRIENDLY SOCIETY SUPPLYING FLOUR AT PRIME COST.

In 1795, a friendly society at Rothley, in Leicestershire, determined to employ £50. of their capital in purchasing corn, and to dispose of the flour obtained from it at a low price. Their chief object was to supply the members of the society with flour at prime cost. They proposed also to sell it to their neighbours at a price, which, tho considerably lower than that at which the article was retailed by the neighbouring millers and hucksters, might give them legal interest for their £50. and indemnify them for contingent expenses and losses. In a short time, however, this distinction between members and other persons was thought invidious; and flour was sold by the stone to all who applied, on such terms as would barely reimburse the price of the corn and the expenses, and afford interest for the £50.

It was their resolution to sell for ready money only; and they fixed on a part of every Monday, when two of their members were to attend at their club-room, and supply such purchasers as should apply there. They bought a quantity of corn with the assistance of a respectable farmer; and found that they could sell the flour for, at least sixpence a stone (of 14lb.) less than was charged for flour apparently of the same quality, by the neighbouring dealers. The saving to the purchasers was about £20. per cent. Flour continued to be sold

to the amount of £10. or £12. every week, until after some months had elapsed, when the millers lowered the prices, and the sales decreased. From that time to the present, from £4. to £7. has been the amount of the weekly sums received at the sales.

When the plan of the society was first set on foot, they sold much more barley flour than wheat flour; but, as corn became cheaper, the poor returned by degrees to the use of wheat, to which most of them had been accustomed; and now the quantity of wheat flour disposed of, is three-fourths, or four-fifths, of the whole quantity sold. The wheat is ground into a sort of flour called "thirds," without any of the finer part of the flour being taken from it; and thus all the nutritious qualities of the grain are preserved. The bread made of this flour is very wholesome and palatable, and not so brown as that which is frequently eaten in farmers' houses. There is a very ready sale for the bran, which, in order to make the flour of the requisite quality, is separated at the mill from the gross produce of the wheat. The miller is not paid for grinding, by an allowance of toll, but in money; which is found to be by far the most eligible method of satisfying his demands. For some time flour has been sold on two days of the week, for the better accommodation of the poor.

The foregoing plan has effectually answered the purpose of keeping the price of flour as low as that of corn would admit; and, in some degree, of improving the quality of the flour sold in the neigh-

bourhood, by affording the poor a certainty of buying it in its purest state, of the friendly society.

OBSERVATIONS.

The benefit of the plan adopted at Rothley is so evident, the mode of process so simple, and the amount of expense so easily ascertained, that arguments in its favour are unnecessary. It may however be of use to suggest some cautions, grounded on circumstances which have happened at Rothley, as to the mode of executing such a plan.—1st. It is material that the price should be such as will allow at least in some degree for the risk of the speculation. An unexpected loss happened at Rothley by a sudden fall in the price of wheat, and by the destruction of some corn in a windmill.—2dly. The society should be prepared for the effects of a competition, on the part of the neighbouring millers. A reduction in their price of flour, bringing it nearly if not quite to a level with the price of the society, will assuredly take place. This, tho' in fact one of the very beneficial consequences of such a measure, will lessen the custom of the society for a time, while it affords incontrovertible evidence of the utility of the plan, and of the service which it has done the neighbourhood.—3dly. The accounts, in this and in all other matters of buying and selling, should be very correctly kept. If this is not done, every such undertaking will in the end be a losing trade.—4thly. It is essential, that the resolution of selling for ready money only, should be puncti-

liously adhered to: otherwise the society will hold out a most pernicious temptation to the poor to run in debt, and will involve itself in the risk of being induced to give them still more credit, in order to obtain payment of their existing debts. Besides, where a society is numerous, and consists of manufacturers, artizans, and day labourers, there is no possibility of ascertaining the line to be adhered to, when the rule has been once broken. Each individual will vote that his neighbour should have the same, or a greater indulgence, than the person who preceded him. Thus all the distinctions, usually made by private shopkeepers in giving credit, will be disregarded, and ruin must ensue. In cases of private trade, credit is given for the purpose of obtaining custom: but when public benefit is the sole object of a society, they may disregard the little arts of the shopkeeper; and proceed inflexibly upon that plan, which is most beneficial to the individual, and to the public.

Similar modes of procuring a regular supply of flour, at a moderate price, have been adopted at Quorndon, Sileby, Mountsorrell, and some other places in Leicestershire; recommended by the same benefits, as those attending the execution of the plan at Rothley.

No. XIII.

ACCOUNT OF A SUNDAY FRIENDLY SOCIETY.

In May, 1798, there was established at Winston, in the county of Durham, in consequence of a sug-

gestion of the Bishop of Durham, a friendly society for the aged poor; the object of which is to promote among them the due observance of the Sabbath, the study of the Scriptures, and of other good books, and also frugality and good neighbourhood.

For this purpose, they make a point of attending church on Sundays, when not prevented by sickness, infirmity, or some unavoidable impediment; and also on other days, whenever they have opportunity; they likewise agree not to countenance any games or improper pastimes on a Sunday, by looking on, or sitting near them; and to use all the influence which they possess, to dissuade others from profaning the Lord's day;—they meet every Sunday evening at each other's houses, for religious improvement: and make it a general rule, to lay by every week something of their earnings, to accumulate till the end of the year; allotting however a tenth part thereof, and of the benefit they derive from the society, towards the relief of any of their necessitous neighbours, who (tho not belonging to the society) should appear to merit their charitable assistance. They likewise agree to make it their busines to do every thing that in them lies, to promote good will, good neighbourhood, and Christian charity, one amongst another.

The following are the rules of the society:

1. Any person may be a member of the society, who is sixty years of age or upwards.

2. Every subscriber of one penny per week, who is sixty years of age, or upwards, and under seventy,

to be entitled to receive *double* his subscription, at the end of the year; that is, his own subscription, and as much more.

3. Every subscriber of one penny per week, who is seventy years of age, or upwards, and under fourscore, to be entitled to receive treble his subscription at the end of the year; that is, his own subscription, and twice as much more.

4. Every subscriber of one penny per week, who is fourscore years of age, or upwards, and under ninety, to receive *four times* his subscription at the end of the year; that is, his own subscription, and three times as much more.

5. And so in proportion for every increase of ten years.

6. Any blind person, of any age, may be a member of the society; and, if under sixty years of age, will be entitled to the same benefit as subscribers who are sixty years of age, and under seventy.

7. Every member who absents himself from church on Sundays, except in case of sickness, or some unavoidable impediment, to forfeit his benefit upon the subscription of that week.

8. If any member of this society should die in the course of the year, his friends will be entitled to receive his subscription, and so much benefit, as is proportioned to the time of subscribing.

9. Any person desirous of promoting the purposes of the society, without partaking of the benefit, may be an *honorary member*, by subscribing annually a guinea, or half a guinea, or not less than two pence per week; for which they will be

entitled to receive weekly one copy of such publications, as may be purchased for the use of the society.

10. The subscription to be paid at the time of the weekly meeting, to the member, at whose house the reading is held; to be delivered by him to the secretary, on the Monday following.

11. The annual subscription to be paid at the time of commencing member.

12. No members to receive any publication, whose subscription is in arrears.

13. No benefit member, who is in arrears, to receive any benefit till his arrears are paid.

This society consists of four honorary members (who subscribe an annual guinea each for the benefit of the fund), and nine old men and women one of the age of 101 years, one a poor blind woman, and the other seven of ages between 60 and 80. The honorary members have it in their power, by their weekly or annual subscriptions, not only to enlarge, and improve the means of assisting the poorer members of the society, but at the same time to contribute to the amusement and instruction of their children, and servants, and neighbours, by distributing among them the tracts of the Cheap Repository, and those of the society for promoting Christian knowledge, which are purchased for the use of the society.

The books which are selected for reading to them are, Orton's Discourses to the aged,—Bishop Wilson's Sermons,—Bishop Wilson on the Sacrament,—Bishop Beveridge's private thoughts,—Flavell's

Husbandry spiritualized, adapted to present use,—Christian Husbandry,—Fawcett's religious Weaver. — Burder's Village Sermons, — and Peers's Companion for the Aged.

The origin of this society was as follows.—The Rector of the Parish, spoke to one of the old men, who had some turn for reading, and offered to come and read to him on the Sunday evening. The old man thanked him for the offer, and afterwards appeared much gratified with what he had done. He then told him that he would visit him the next Sunday evening; and that any other old persons among his neighbours, who wished it, might be present. A neighbour and his wife attended; and on the Sunday after, other old persons came in consequence of leave given them upon their application. Finding the Sunday readings gave pleasure to them, he made an offer of forming a regular society, on the terms before mentioned. This they gladly accepted, and have since expressed great satisfaction in this new employment of their Sunday evening.

There is a cheap but comfortable Sunday dinner provided, gratis for all who attend church. It is prepared from one of the receipts in the first volume of the Society's Reports, the expense of it not exceeding three halfpence a head. They dine at the house of one of the members, which from its situation is most convenient for the infirm members. The dinner is dressed at the Rectory, and sent on the Saturday evening to the house, where they dine.

The oldest and most infirm members are now

become very punctual in their attendance on church; and by their example and influence, have contributed very much to the better observance of the Sabbath at Winston.

The first annual dividend was made on the 26th of December 1798. The old men appeared extremely pleased, and thankful for the benefit which they receive on their savings. They are become very punctual in their attendance on church; and the number of communicants at the sacrament in Winston church is nearly doubled.

No. XIV.

ACCOUNT OF A FRIENDLY SOCIETY AT CORK.

THE friendly society at Cork was formed in July 1799, by the Cork society for bettering the condition of the poor. It is placed under the guardianship and direction of the Cork society for bettering the condition of the poor, and of such honorary members as make a certain gratuitous contribution to its funds. In this manner all inconvenience and expence of meetings of the members of the friendly society are avoided, and the other incidental expences are diminished; the general stock is increased, and the members have that permanent security for the advantages held out to them, which the poor cannot always confidently expect from the generality of friendly societies.

The objects of this friendly society are confined

to a provisionary fund for the support of the subscribing members in sickness, and old age, and for their decent interment. Circumstances have prevented the extension of it to widows and children. Persons however, of all ranks and descriptions, and of both sexes, residing within the limits of the city of Cork, above the age of fifteen and under that of fifty, are admissible into this Society.

The subscriptions are to be paid upon admission, and during life to be continued monthly, by each member, as follows:

	s.	d.
Under thirty years of age, -	1	1
Above thirty, and under forty,	1	4
Above forty, and under fifty,	1	9

Persons who by their age would come within one of the two last classes, are admissible into that immediately below it, on payment of one guinea and a half upon admission.

The funds of the society are open to augmentation by the contribution of the benevolent, and by prescribed forfeits in the members; viz. for neglect in payment of their monthly subscription, threepence for the first, and sixpence halfpenny for the second omission:—for soliciting charity, two shillings and eightpence halfpenny—and for intoxication, whilst receiving relief from the society, three shillings and threepence.

Members above sixty, preferring an annuity to weekly payments, in sickness or infirmity, are entitled to progressive annuities during their natural lives, according to their ages. At sixty years of age, to an annuity of five pounds;—at seventy years of

age, of seven pounds ten shillings;—at eighty years, of ten pounds; and at the age of ninety years or upwards, to an annuity of twelve pounds a year for life. In case of the death of any member, a specific sum is applied for the expense of his or her funeral.

No member is entitled to relief for any disease, distemper, or infirmity, which he or she may have had, when admitted a member; nor for any distemper contracted by lewdness; nor for any lameness, misfortune, or accident occasioned by quarrelling, rioting, drunkenness, or gaming; nor if imprisoned on a charge of treason, or felony, until legally acquitted of the same. The members are also liable to expulsion for certain acts of misconduct.

The funds of the sociesty are vested in trustees, consisting of the president, vice-presidents, and committee, for the time being, of the society established in the city of Cork, *for bettering the condition and increasing the comforts of the poor.* The direction of the society is vested in twenty-one persons, to be appointed annually by the trustees, from among the subscribing members of the *society for bettering the condition of the poor*, or from among any other public institution for the benefit of the poor, who, together with the treasurer and honorary members of this friendly society, are constituted the directors thereof.

No. XV.

ACCOUNT OF COTTAGERS KEEPING COWS IN THE NEIGHBOURHOOD OF BURLEY ON THE HILL, IN THE COUNTY OF RUTLAND.

AMONG the tenants of this part of Lord Winchilsea's estate, there are 80 cottagers who keep cows. Of those who possess cows, there are 22, each of whom has only one cow; 35 who have each 2 cows, 13 who have 3, 7 who have 4, and 3 who have 5 cows each; making in all 174 cows. Of these cottagers about a third part have all their land in severalty; the rest of them have the use of a cowpasture in common with others; most of them possessing a small homestead, adjoining to their cottage; every one of them having a good garden, and keeping one pig at least, if not more. Without any exception they pay for their land the same rent as a farmer would, and not more.

The estate is tithe-free.—In Hambledon there is a close of 114 acres, which is let in 108 cowgates, at one guinea each; of these, 74 are let to cottagers, and the remaining 34 (not having been as yet applied for by cottagers) are for the present let to farmers. The tenants have the right of feeding, each four sheep, instead of a cow, for each cowgate; and the farmers generally so use their holdings, which is more for their own convenience, as well as for the general benefit of the pasture. Each of the cottagers has also an acre or more of homestead near his cottage, for which he pays a farmer's rent.

At Egleton there is a cow-pasture of only 30 acres, which is let in 26 cowgates, each at 30 shillings. These are all occupied by cottagers, who have also small homesteads near their houses, to supply them with hay.—In the parish of Burley, the mode of providing for some of the cottager's cows is different: a close of 11 acres and a half is divided into two equal parts, and the whole jointly occupied by four cottagers. One half is, every alternate year, held in four several parts by a marked boundary, each mowing his own part for hay; the other half is a cowpasture for the four cottagers. They have each a right of putting in a cow and two sheep in the pasture part, during the summer, and of feeding a cow and four sheep upon the whole in the winter. The benefit of the sheep feeding they can let to a farmer at a guinea and a half a year. Besides this, they have grass and hay for one cow; for rent they pay £4. 10*s.* a year each, and in poors' rates and other levies, 5*s.* a year, making in the whole £4. 15*s.*; from which, after deducting £1. 11*s.* 6*d.* (which their sheep feeding is worth) there remains £3. 3*s.* 6*d.* rent and taxes for the support of their cow.

The accommodation that the cottager has for his cow in Greetham, is not so beneficial to him. A pasture field of 35 acres of indifferent land, worth about 10*s.* an acre, is held as a joint pasture by 14 cottagers; each of whom has a right to pasture a cow in it. For their winter provision they have each of them an arable field of 6 acres, in which they grow some clover and sainfoin. This is by

no means so advantageous to them as grass land: under these circumstances, however, they are very glad to have the land, and always pay their rent with great regularity.

I said that the cottagers paid a farmer's rent for their land, and not more; but I ought to add, that the whole of the estate is let at moderate rents. The reader may find by calculation, that in Hambledon the land produces, per acre, nearly 20*s*.; in Egleton about 23*s*.; and in Burley 31*s*. per acre: the difference being occasioned partly by the difference of time, when the closes were respectively let at their present rents, and partly by some difference in the quality of the land.

The cottagers who keep cows are almost all of them labourers in husbandry: there are, however, among them, some widows and daughters of deceased labourers, and some men who work as country carpenters, or in similar trades. I can add, that of all the rents of the estate, none are more punctually paid, than those for the cottagers' land. The steward informs me that there has never been an instance of an arrear, or of a delay in payment, even for a few days.

The greater part of the cottagers have more than one cow. The fact is, that in every instance, as soon as the cottager has got a cow, all the efforts of the family are directed to the attainment of the means to purchase another, and another; so that some of them, who began very lately with only one, have now five cows. The only inconvenience to be apprehended from such an increase in their

property, is, that they may be induced to look to the produce of their cows and gardens, for the sole support of themselves and family, and cease to depend on their daily labour for their support; being transformed into little starving farmers, from opulent thriving labourers. But the fact is directly the reverse.—For such are the beneficial effects of early and steady habits of industry, that these proprietors of cows are the most steady and trusty labourers.

I saw one instance among them of a man who was bringing up and supporting nine children, all healthy, well fed, clean, and neatly dressed. A little child under four years of age was asked if she could spin? "No, she was too little, but she could "knit." Her sister (said the mother, pointing to "another girl, between five and six years of age) "spins very well; she got a prize for spinning this "year, and brought home a premium of the value "of six shillings in clothing."

The education of their children to husbandry, to the management of cattle and of a dairy, and to every occupation that can fit them for the service of a farmer, is a very important advantage of this system; and if there were no other benefit to be derived from it, but that of adapting, and habitually preparing, the rising generation for the most useful and necessary employment in the island; this alone would produce an abundant compensation for any effort, or attention, that has been, or may be directed to the subject. They are not only stout, healthy, clean, well clothed, and educated in regular

and principled habits of life, but they are used to almost every part of their business from the earliest period of life; every inhabitant of the cottage being, from infancy, so interested in their cow, their pig, their sheep, and their garden, as to imbibe, at a very early age, all the material information and habit in those subjects.

The cottagers in that country eat barley, or mixed, bread; and they prefer it, for a reason which one of them gave me; that not only they can afford to have more of it, but can also add a little bit of meat to dress with the vegetables from the garden. This makes in the aggregate a very important improvement of the condition of the cottager. Bread, butter, cheese, plenty of milk, and vegetables, and some meat to mix with their other food, compose, altogether, a table of diet unknown to many English cottagers, and extremely conducive to health, strength, and civilized habits of life.

No. XVI.

ACCOUNT OF THE MENDIP SCHOOLS.

The Mendip schools are situate in the part of Somersetshire, between Wells, Bristol, and the channel which divides Wales from England. They extend over twelve parishes, which are dispersed throughout a district of country, about 25 miles in diameter. In that neighbourhood there was little to be seen ten years ago which could distinguish it

as a Christian country. In the populous and extensive parish of Cheddar, the congregation at the parish church on an average did not exceed the number of *twenty*:—the regular attendants at that church are now *eight hundred*, and sometimes more. The precepts of Christianity were almost unknown and disregarded in that district:—they are now the comfort of the aged, and the guide of the young; and the contemplation and observance of them have been attended by a rich and abundant harvest of moral virtues;—of honesty, sobriety, diligence, industry, and chastity.

All this has been effected by the labour of two ladies, who, fortunately for this country, fixed their residence there, about ten years ago.—As the means of relieving and assisting their uninstructed neighbours, they hired an house at Cheddar, one of the 12 parishes, and in this they established a school; they engaged for it an intelligent master and mistress, and opened the doors, not only to uneducated children, but to all the poor of the parish. The young were allowed to attend for instruction during an hour or two, or such other time as their daily labour, or ordinary occupations of life, permitted. On the Lord's day the house was opened as a Sunday school: and in the evening of that day, as a Sunday aged society, the first example of the kind; where the two patronesses of the school were present, read a sermon, and conversed with the old people who attended.

The schools were soon extended to other places; and in the poorer parishes female societies, under

the direction of the two patronesses and of two female stewards, were formed for the relief of poor women on the following plan:—that each member should pay one shilling entrance, and three halfpence a week, to be paid on the second Monday in the month; but subject to forfeiture on neglect of payment for three succeeding months. In case of sickness, each member to be allowed three shillings and sixpence a week for four weeks, and afterwards one shilling and sixpence a week until they recover;—in case of death, the fund to contribute one guinea, and each member sixpence to the funeral: and in case of child-birth, every married woman to be allowed seven shillings and sixpence at her lying-in, in case she has been married nine months. No member is admissible under the age of 14, or above the age of 45, or in an infirm state of health; or to be entitled to any contribution, until after she has been a member for 12 months. In case of a call for relief, application is to be made to one of the stewards, whose duty it is to visit the party, and examine, and report upon the case.

In the course of four years, from October 1789, the time of the commencement of the first of these schools, a very considerable progress was made; the education of youth had been attended to, and the improvement and religious habits of the poor, of every period of life, had been increased. The founders of these schools have not been unaware how essential and indispensable it is that the basis of all amendment and reformation should be laid

in religion, and in christian knowledge. Until the scholar is impressed with a deep sense *of the fallen state of man, and of the corruption of human nature*, no effectual and permanent reform can be produced in the human heart; nor can any warning be profitably given against idleness, drunkenness, or dishonesty, until the mind is subjected to the influence of Christianity, and supplied with religious motives of conduct, so as to fill up the vacancy of idle and vicious amusements. Without it the best resolutions of man are fickle and uncertain, existing only till a more potent influence shall be exerted against them.

The anniversary meeting of these societies and schools is, generally, early in July. Of that held in August 1799, I am able to give a correct account. The day began with a breakfast at Miss H. More's house, at Cowslip Green, which was attended by the neighbouring families. From thence they adjourned to Shipham, one of their school-houses, which was decorated by the hands of the children with wreaths and chaplets of natural flowers; every room, and the outside of the cottage, being white-washed, and made a pattern of rural neatness. The company was invited to partake of a collation above stairs, while the better sort of poor were collecting together below to walk to the church in a procession, which was composed first of the school children of this and the adjoining parish, in number about 120, with their school mistresses; after them the clergyman, who was to preach, the vicar of the parish, and some of the

neighbouring clergy, two and two. Then followed Miss Martha More, one of the patronesses, and her sister Mrs. More, of Bath, and the ladies who were members of the society; followed by the poor who were members, and then the ladies and gentlemen who were introduced by members.

After divine service there was a discourse, exhorting the audience to fulfil all the duties of Christianity, in every rank and condition of society, and to set the example of a virtuous and religious life. The company then returned to the school, where the children were called over; each being noticed in its turn, and receiving the present of a plumb cake, with a particular commendation of every one who had been distinguished for good behaviour. The children were then dismissed; and the poor women, and some of the lesser farmers' wives and daughters, sat down to their entertainment of tea and cakes. The ladies assisted to make the tea, and butter the cakes; and in the course of an hour, in three rooms, about an hundred were served with great attention and satisfaction. The yearly account of the society was then examined by Miss Martha More, with the assistance of the vicar, and his wife; all the particulars were minutely explained to the members, and the balance in hand, amounting to rather better than £50. was produced, as their fund for sickness or misfortune. It was stated that £50. more had, with consent, been lent in the preceding year on government security; which the poor expressed a wish might be continued.—After the ladies and gentlemen present had tendered their

benefactions to the society, and some members had been admitted whose character and conduct had been previously inquired into, and others entered and their names referred for inquiry, the patronesses' wedding present, with some profitable advice, was given to a young woman, who had been married since the last meeting.

Miss Martha More then addressed herself to her poorer friends, with much energy and effect;—to mothers, on good order in their families; on decency of conduct, and the efficacy of example: to young wives, on industry, attention, neatness, gentleness of manners, and good temper: to young women, preparing for, or going into service, on obedience, simplicity of dress, and mutual kindness and affection to each other. She concluded with an animated detail of the happy effects of a truly christian spirit; as supplying comfort during life, and at the hour of death, and affording the hope of eternal happiness hereafter.—The poor then departed to their homes, having expressed their gratitude, for the comforts they had derived from the institution during the late severe winter, and having poured forth their earnest wishes and prayers for the health of their absent patroness, Miss Hannah More, who by severe illness was prevented from attending this anniversary meeting, which she had originally founded.

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